

"THE GLORY OF THE LORD"

A SPECIAL MANIFESTATION OF THE LORD'S ZEAL
ON BEHALF OF HIS WORD

STM PAPER

For: Prof. S. Becker

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PREFACE

Professor August Pieper under the title, "Die Herrlichkeit des Herrn," wrote on the special phenomenon which we in English know as "The Glory of the Lord." His outstanding article, which appeared in the Theologische Quartalschrift, Vol XXIX, Nos 2-4 and Vol XXX, Nos 1-2, has been translated by Rev. John Schaadt and Prof. Carl Lawrenz and appeared in the Quartalschrift - Theological Quarterly in Vol 52, beginning in No. 2. The English translation has also been reproduced in paperback by the Seminary Mimeo Company.

In his article Professor Pieper indicated that there are additional manifestations of "The Glory of the Lord," which he was not able to treat within the limitations of his article. It is that statement which led to the present study.

In order to present all the manifestations of "The Glory of the Lord" under a unified plan, the first three chapters will briefly review the materials presented in Prof. Pieper's article. The primary emphasis of those three chapters will be to show how the manifestations, which Prof. Pieper has thoroughly treated, fit into the overall plan of this study. Consequently the real substance of this paper will begin at Chapter IV.

(The superscript numbers that occur in the text refer to the Endnotes, which begin on page 187. Quotations from the Bible are made from the NASB translation.)

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INTRODUCTION

Like bold, black exclamation points, punctuating some of the key events recorded in the Scriptures, the appearances of "The Glory of the Lord" arrest our attention. Just as the flash and boom of a Fourth of July rocket is hard to ignore, so a manifestation of "The Glory of the Lord" draws our attention to the fact that God is about to reveal something momentous in His plan of salvation. Yet unlike the Fourth of July rocket, the light and noise are not the prime focus. For the Lord manifests Himself in this bold manner only in order to reveal something that is important for us to know about the one true God, who is knowable by mankind only insofar as He chooses to reveal Himself. Consequently, devout believers do well to note what the Lord reveals in each instance, and take it to heart as a matter that is of vital concern to sinful human beings.

This manifestation of the presence of the Lord occurs with such frequency that the terms in the original languages of the Scripture have become technical terms. The Hebrew term is קְבוֹד יְהוָה (transliteration: K'BHOD YHWH); the Greek term is δοξα κυρίου (transliteration: DOXA KURIU). The English term "The Glory of the Lord" (in quotation marks to indicate that it is a technical term) and the transliterations listed above will be used throughout this study, rather than the original Hebrew and Greek words.

Lengthy linguistic studies have been made of K'BHOD and DOXA.¹ For our purposes we will note that K'BHOD has the root idea of weight

(heavy or weighty). Then it is used to describe the person who "carries weight" because of riches or power. This thought is then projected to God, who is the ultimate in "carrying weight," and hence it designates His glory. The term is used to designate both the essential glory of God which no man can approach, as well as the special manifestation that is designated as "The Glory of the Lord."

DOXA has its root in the Greek verb *δοκew*, which means to "think, have an opinion." As a noun, DOXA included both the "opinion that I have" as well as the "opinion others have of me." From the second meaning the development through the idea of "reputation" to "glory" is quite clear. A special step occurred when the word DOXA was used in the Septuagint to translate the Hebrew term K'BHOD. In the LXX it was also used to translate all other Hebrew words for 'glory.' Thus it arrived at the usage that appears throughout the New Testament. DOXA, like K'BHOD, is used to designate both the essential glory of God, as well as the special manifestation that is known as "The Glory of the Lord."

When the Lord used the manifestation that is designated as "The Glory of the Lord," He chose to use the phenomenon of light or fire each time. For example, "The Glory of the Lord" shone round about the shepherds (Lk 2), or He manifested Himself in the burning bush to Moses (Ex 3). In this way the Lord gives us a glimpse of His essential glory. We might call it a "more or less complete image of His true glory." The God who dwells in the light no man can approach deigns in these situations to give us a partial view of His true glory. But the symbolism of the light seems to go beyond this. For on the occasions when the Lord uses this manifestation, He also acts . . . speaks to enlighten the sin-darkened minds of men. Thus He reveals Himself, both in grace and judgment. For example, He describes Himself as loving and gracious on one occasion (Ex 34), and

on another occasion fire went forth from "The Glory of the Lord" to destroy Nadab and Abihu, the sons of Aaron (Lv 10; 1-3). In summary, this light or fire, coupled with God's revelation, if it is received, symbolizes a power that melts, warms, purifies and burns away the dross of corruption; on the other hand, if it is rejected, it hardens, sears, torments and finally destroys.

A cloud of smoke is another phenomenon that regularly occurs in the Old Testament manifestations. The cloud shows the presence of God, but it conceals as well as manifests. The cloud symbolizes that the Lord reveals Himself only as far as He wishes and then, exactly in that measure, the deus absconditus becomes the deus revelatus. Consequently, light in the midst of the cloud or smoke pictures God's glory in the midst of His inscrutableness. Yet the fact that "The Glory of the Lord" appears to men, shows that this same God, inscrutable as He may be, chooses to communicate with humans beings.

Other phenomena which occur in connection with these manifestations are: thunder and lightning (Ex 19 & 24), and strange and fantastic creatures which accompany the central manifestation (Eze 1-3).

To define the manifestations of "The Glory of the Lord," we might use the following: A physical phenomenon supernaturally produced by God in which He uses light or fire (often enveloped in a cloud or smoke) to show forth His splendor, in order to undergird and emphasize some revelation about Himself, i.e., His will, His Word, and His works. To this we immediately append two quotations from Professor Pieper's article:

Yet among the manifestations of this glorious God that one which Scripture in stereotyped form designates as "The Glory of the Lord" holds a particularly eminent and noteworthy position. Maimonides, 1135-1204, a learned Jewish scholar, correctly describes its essence: "A certain created splendor, which God, as if in place of a prodigy or miracle, caused to dwell or exist somewhere in order to show forth his own magnificence."³

Its simplest form was a flare or fire enveloped in smoke or a cloud, supernaturally produced by God at any given place, bound up with a simultaneous revelation through the Word. At other times, it appears in forms so complex it is difficult to interpret. This supernaturally produced manifestation is, to the degree that it is unfolded, a more or less complete image of the true glory of God -- a symbol of the absolute sovereignty of the Lord to whom all creatures ought to render willing obeisance. So wherever this manifestation appears, it constitutes a proclamation through an act that something not otherwise revealed, but very momentous, is about to be revealed regarding the kingdom of God. For this purpose God freely employs this manifestation, but neither man nor angel can call it forth. God uses it to preach grace and wrath, Law and Gospel, and so it is a faint reflection of the great God and our Savior Jesus Christ, serving until He comes in His heavenly glory as the Judge of the quick and the dead." 4

From the description in the previous paragraphs, it is clear that we are dealing with a very specific topic. While the concept of God's glory can be so broad that it sums up all the perfections of His essence, the present topic deals with a manifestation that God chooses to make here on earth.

God in His essence is so 'glorious,' so absolutely exalted and transcendent, that no creature can comprehend Him. Human speech, rising to its most exalted strains, can only dimly present a picture of God's glorious essence. Even the saints in glory and the angels are not able to comprehend God's essence fully. When Moses, a human being, asked to see God's glory, the Lord answered, "You cannot see My face, for no man can see Me and live!" (Ex 33; 20), i.e., God's uncovered, unveiled divine perfection of glory shall not be seen by man. To see God in such a way implicitly presupposes equality with God, and such a position must necessarily destroy a mere creature like man. By contrast, "The Glory of the Lord" is a manifestation that is designed for human beings to see. Indeed human beings have seen it and have survived, because God has wanted to use it to instruct man.

On the other hand, the topic includes more than the glory that is

presented through the creation and preservation of the world. Ps. 19 states that "the heavens declare the glory of God." Yet this statement neither means that nature presents the essential glory of God, nor does it mean that the heavens are a form of the 'manifestation-glory' of God. Rather, the heavens by their very existence, both in orderliness and wondrousness, proclaim that there is a glorious God who has made them.

Parallel to this last usage of the word 'glory,' is the one in which believers are urged to 'give glory to God.' This cannot mean that man is to give God something that He does not already have. Rather, believers are urged to put into words of praise that which is actual fact, i.e., that we have a glorious God, who has graciously revealed Himself to us in the Gospel.

A bit more difficult to distinguish from the present study is the ministry of Christ. The apostle John states: "We beheld His glory, the glory of the only-begotten Son of God" (Jn 1; 14). The Apostle had seen Jesus glorified on the Mount of Transfiguration. Yet he must have meant something more, for he also stated after the miracle of changing water into wine at Cana that Jesus "manifested His glory" in that miracle (Jn 2; 11). Throughout John's Gospel the thought is often repeated that Jesus manifested His own glory and the glory of His Father during His ministry. Consequently we must conclude that the Apostle John viewed the whole ministry of Christ as a manifestation of the glory of God. Yet this whole concept (which could be a study in itself) is still distinct from the K'BHOD YHWH because the K'BHOD is a specially produced manifestation using non-human physical phenomena.

Another type of situation involves those occasions in which God uses fire or thunder to accomplish His purposes on earth. An example would be 1 Sm 7; 10 in which God thundered on the Philistines, to drive them

into confusion. Another would be Nu 11, 1-3 in which God sent fire into the camp of the Israelites in the wilderness. But these situations are also distinctly different since the Lord does not use them to set forth His will in human language.

That brings us to the key element of these manifestations which are designated as "The Glory of the Lord." God uses these manifestations to undergird and guarantee His revelations in word. Professor Pieper emphasizes this point very strongly in His presentation. Two quotations follow:

From the time of Paradise to the present day God has revealed His counsel of salvation in no other way than through human speech, language, words, and concepts. True, He uses for a presentation of these things also symbolical manifestations, such as "The Glory of the Lord," dreams, visions; but these remain uncertain unless the Word of God spoken or written by God in human language is added. Human speech, taken by God into His mouth, first makes intelligible, clear and certain for us human beings the picture seen by the eyes of the body or spirit. ⁵

As upon an external foundation laid by God Himself -- namely upon the grammatic-rhetoric clearness of the spoken or written Word of God -- so all our knowledge and certainty of salvation, our entire faith and sanctification, the entire comfort and strength of Christians in distress and death, and the entire unity of the Church rests upon this human basis. It lives completely and solely on the Word of God comprehended in human speech. All appearance affecting the senses, in the KH'BOD JHVH, all signs and wonders, can and should only strengthen and confirm that mental impression that the spoken human word is in fact the Word of almighty God-- this to comfort the believers and to deprive the unbelievers and the disobedient of any excuse. ⁶

To put these thoughts into prominence, I have included the subtitle: "A Special Manifestation of God's Zeal on Behalf of His Word."

In preview and overview of the materials that follow, it is interesting to note that there is a progressive clearness within "The Glory of the Lord," just as there is a progressive clearness through the Old Testament into the New Testament. I shall use one example. With the exception of Ex 24; 9-11, the manifestations up to and including the

manifestation in Solomon's Temple present only a disembodied voice with the light and cloud. In Ex 24, 1-11 and in the manifestations to Isaiah and Ezekiel a being in the form of a man makes its appearance. More specific is the "One like a son of man," who appears to Daniel. This feature of increasing clarity is designed to prepare the hearts of believers for the time when the God-man will appear. In the New Testament when the manifestation-glory appears to Saul on the way to Damascus, Jesus identifies Himself as the One who is in the bright light. Finally, in the Revelation of St. John, Christ is clearly the glorious, central figure in the visions of heaven. Other similar threads will be considered in the last chapter.

In another aspect of preview and overview we can focus on two clusters of manifestations that might be called the clusters of beginnings. The first cluster occurs during the forty years of Moses' ministry, when God is forming the theocratic nation, is presenting His covenant to Israel and is leading them to the Promised Land. The second cluster spans another forty year period, from the birth of Christ to the call of the Apostle Paul. In this cluster the Lord is establishing the New Testament Church. How clearly these two clusters of manifestations show God's zeal in behalf of His Word! For through these manifestations He established the church of the Old Testament, as well as the church of the New Testament.

Another grouping of manifestations of the K'BHOD YHWH focuses on situations in which God reaffirms His faithfulness even as He is ready to act in judgment upon apostate people. The first of these is in the time of Isaiah, when the Northern Kingdom was carried off. A group of manifestations also occurs at the time of Ezekiel, when Judah was carried into captivity. Still another pair of manifestations occurs at the time

of Daniel, when it was evident that the Israelites, returning from the captivity would not establish a powerful earthly nation, but would rather be subject to the whims of great world-powers. In each of these situations the Lord indicates that the forfeiture of the national protection through apostasy does not mean that God is unfaithful in carrying out His gracious goal in bringing the Savior ("The Suffering Servant" of Isaiah; "The Great King" of Ezekiel; "One like a son of man" of Daniel). Another manifestation that deals with apostate people is presented in The Revelation of St. John. The on-going but futile efforts of an apostate world under the leadership of Satan and the Antichrist to harm and destroy God's faithful people is depicted by the inspired writer. Yet the outcome is certain. God will surely keep His promises of salvation for believers and will just as surely carry out His threats of eternal punishment on those who "continue to do wrong." (Re 22; 11) Only two manifestations have not been included in the overview. One is the manifestation to Abram and the other is the consecration of Solomon's temple. Abraham's situation is unique, because God called him as the father of the chosen nation which would bear the Savior, and thus also made him the father of all believers. The other situation, the consecration of the temple of Solomon, might well be considered as an extension of the consecration of the tabernacle in the wilderness.

With this preview and overview we conclude the introductory remarks and proceed into the subject matter of the presentation.

CHAPTER I: MANIFESTATION FOR THE CALL OF ABRAHAM

The first recorded manifestation of the K'BHOD YHWH occurred at the formal ratification of God's covenant with Abram. This manifestation is fundamental since all the other manifestations flow from it. The most vital fact is that God chose to narrow the lineage of the Messiah to the descendants of Abram. Consequently, the manifestations at the time of Moses flow from the manifestation to Abram, as God delivers and guides the Chosen People to the Promised Land, and also instructs and trains them to be His people through the Sinaitic covenant. A direct connection with the manifestations to the prophets is also evident. At that time the nation had filled the cup of God's wrath to the brim, but the prophets boldly proclaim that the Seed of Abraham would still come, as God had promised. Then when the Savior did come and was demonstrated to be the Son of God at the Transfiguration, the promises to Abraham had become reality. But even the call of the Apostle Paul, the great missionary to the Gentiles, also stands in a vital relationship to Abraham, because through the missions to the Gentiles Abraham is shown to be the "father of all who believe" (Rm 4; 11).

From our New Testament vantage point we can readily see how the various manifestations of the K'BHOD YHWH flow from the first manifestation to Abraham. Truly God's zeal on behalf of His Word led Him to establish His covenant with Abraham, and led Him to proclaim His Gospel of grace to the world by telling us that "Abraham believed God and it was reckoned to him for righteousness." (Rm 4; 3; see also Gn 15; 6).

"On that day the Lord made a covenant with Abram,"
Gn 15; 1-21 (See Prof. Pieper's article pp 5 - 15)

This manifestation does not have the overwhelming phenomena that accompanied later manifestations. Rather, in a one to one situation, the Lord revealed Himself through the "smoking oven and a flaming torch which passed between these pieces" of the sacrificial animals. In this way the Lord formally established His covenant with Abram.

Contrary to Chaldean custom, in which both contracting parties passed between the halved carcasses, the Lord passed between the sacrificial animals alone. Through this unique arrangement the Lord showed that He was the sole author of the gracious covenant that He was establishing with Abram.

The promises of the Lord focus on the multitude of descendants for Abram (Gn 15; 5) and on a fertile, far-reaching land (Gn 15; 18-21). Implicit in these promises is the promise that Abram would be the father of the Seed in whom all the nations of the world would be blessed (cp Ga 3; 16; NB: The NASB in Gn relegates the singular word "seed" to the notes and regularly translates in the text: "descendants").

This manifestation of the K'BHOD YHWH demonstrates God's zeal on behalf of His Word, as the Lord makes a significant step in carrying out His plan of salvation. The family line of the coming Savior has been narrowed from the entire human race (The Seed of Woman - Gn 3; 14) and the family line of Shem (Gn 9; 26) to Abram and his descendants. In selecting, preparing and training Abram the Lord moves directly toward the time when His Son would enter the world. In the covenant itself the Lord clarifies His counsel of salvation with great precision and emphasis. In selecting Abram God clearly shows that salvation is "by grace...through faith; and that not of yourselves; it is a gift of God." ⁷

CHAPTER II: MANIFESTATIONS OF DELIVERANCE

The 400 year oppression, which the Lord had predicted for Abraham's descendants in Gn 15;13, was coming to an end. The family tree of Abraham and Sarah had grown through Isaac to a people numbering more than 600,000 men. The Lord was ready to act!

To implement the exodus of the Children of Israel from Egypt, to instruct and train them, and to bring them into the Promised Land, the Lord used the manifestation of His K'BHOD on sixteen distinct occasions. We describe them as 'distinct occasions' because there was also the on-going presence of the Lord in the pillar of cloud and pillar of fire during all the years of the wandering in the wilderness besides the times that the Lord spoke directly to Moses.

The first three manifestations are here designated as "Manifestations of Deliverance," because the issues of central importance were: 1) calling a leader; 2) protecting the people from the Egyptian army; 3) providing sufficient and appropriate food in the desert. As the Lord acted to provide these particular needs, He also chose to manifest Himself in the form of the K'BHOD YHWH.

"I AM has sent me to you."

Ex 3-4 (See Prof. Pieper's article pp 15 - 19)

The second recorded manifestation of the K'BHOD YHWH occurs on Mt. Horeb in the burning bush. The flame that does not consume the bush puts this manifestation in a line of manifestations which span the time from Abraham to Judgment Day. From the bush the Lord called Moses to be the

leader in the exodus of the Chosen People,

In calling Moses the Lord selected a carefully prepared instrument, through whom He would fulfil His promise to bring the descendants of Abraham into a land flowing with milk and honey. On him the Lord, as He brushed aside all objections, bestowed the great responsibilities of leadership and the high privilege of receiving direct revelations from God. To him the Lord spoke 'face to face.' For him the Lord performed a series of miracles as proof that Moses was indeed the God-appointed leader. In him the Lord presented to believers a type of Christ. By him the Lord presented the Sinaitic covenant to the people and instructed the people regarding their corporate worship. Through him the Lord finally brought this stiff-necked people to the borders of the land promised to Abraham.

In the previous paragraph the subject in each sentence is "the Lord." This was done consciously to keep the whole situation in perspective. Although the historical focus is on Moses, the revelatory focus is on God. Identifying Himself as the "God of Abraham, the God of Isaac, and the God of Jacob," the Lord discloses Himself further through His proper names: "I AM WHO I AM" and YHWH (Jehovah or Yahweh). By these names God wanted to be known and worshipped. Even as these names include God's absolute independence they also present Him to us as a God of free and never-failing grace. Yet He will not be mocked, for the Law as well as the Gospel are evident. To this point Prof. Pieper writes:

He has come down, i.e., He has put Himself into this manifestation, in order to indicate that He intends to deliver His people from the hand of the Egyptians, lead them into the promised land, and 'judge' the people whom they had to serve, even as He had sworn to Abraham in concluding the covenant. The appearance in the burning bush is a surety of the execution of this double work, for He who appears here in a fire of grace for Israel, and in a fire of judgment for Egypt, intends to be with Moses. ⁸

God's zeal in behalf of His Word was here evident as His Word, once given to Abraham, was about to be carried out in fullest measure.

Another aspect of this manifestation is the statement that it is the "Angel of the Lord (who) appeared to him as a blazing fire from the midst of the bush" (Ex 3;2). As in other situations where the Angel of the Lord reveals Himself to man, it becomes clear that this is a designation for God, and more especially for the pre-incarnate Son of God, the second person of the Trinity. This fact gives the manifestations of the K'BHOD YHWH a unity that stretches across the centuries. As we project ahead to the later, fuller manifestations we note first the glorious human form (Ex 24; Is 6; Eze 1-3; Dan 7), then the transfigured Jesus (Lk 9 et al), then Jesus in heavenly glory appearing to Saul on the way to Damascus (Ac 9;3-9 et al), and finally the Savior in glory in The Revelation of St. John. Even as there is a progressive clarity, there is also the unity that the second person of the Trinity appears in these manifestations from beginning to end. There is then here a direct link between YHWH, the Lord, the God of free and never-failing grace in the Old Testament and the Lord Jesus Christ in the New Testament. All this is indicated by the name: "The Angel of the Lord."

As the type of Christ, Moses had the high privilege of witnessing a whole series of manifestations of the K'BHOD YHWH in the 40 years that followed His call. Through them the Lord directed Moses in his function as the leader of the deliverance.

*"The pillar of cloud came between the camp of Egypt and the camp of Israel."
Ex 13; 20-24, 31 (See Prof. Pieper's article pp 19 - 20)*

After the Passover, as the Children of Israel were leaving Egypt, the K'BHOD YHWH made its next appearance. In a pillar of cloud by day and a pillar of fire by night God revealed His presence and leadership.

Since all the people could see the pillar, the Lord was able to guide the huge mass of not yet organized people from Egypt. Such a clear method of divine leadership was especially necessary, since the Lord chose to lead the Children of Israel toward the south, rather than eastward and northward on the direct route to Canaan. Further, because of the pillar of cloud/fire the Children of Israel were able to travel both by day and by night. Haste was important, since the Pharaoh would soon enough be pursuing them and trying to subjugate them again.

This manifestation of deliverance served still another purpose. Divine protection for the Children of Israel was urgent, when it seemed that this disorganized and ill-equipped horde of people was trapped between the Egyptian army and the Red Sea. In this crisis the Children of Israel regrettably showed their lack of faith. For the first time they used a statement that they would use in many variations later: "It would have been better for us to serve the Egyptians than to die in the wilderness" (Ex 14;12). But the crisis was only God's opportunity to show His power to save. The Angel of the Lord, who had been going before the camp of Israel in the pillar of cloud/fire, moved and went behind them. "So it came between the camp of Egypt and the camp of Israel" (Ex 14;20). In this miraculous way the Lord shielded the Children of Israel until the Egyptian army was drowned in the Red Sea. God's power to save Israel from its enemies had been unmistakably demonstrated.

One further note of interest is that the Angel of the Lord is again identified with this manifestation of the K'BHOD YHWH. The Son of God acts to rescue the Chosen People from the Egyptians just as He would at a later time come in human flesh to redeem all human beings from the greater enemies, i.e., sin, death and hell. "For Israel the K'BHOD YHWH had become a Deliverer, upon the Egyptians an avenger." 9

"Behold, I will rain bread from heaven for you."
 Ex 16; 1-36 (See Prof. Pieper's article pp 21-23)

The Lord had led Israel to the Red Sea and through it. He had delivered them from the army of Egypt. He had provided sweet waters at Marah. Yet sustaining so great a mass of people on the limited food supplies in the wilderness presented another problem. The supplies that had been brought along were consumed. Death by starvation seemed imminent.

The problem was very real and we can fault the Children of Israel only because they grumbled rather than prayed. The waywardness of their hearts was evident as they yearned for the "pots of meat" in Egypt. They accused Moses of bringing them "into the wilderness to kill this whole assembly with hunger" (Ex 16;3).

At this point in the history of Israel the Lord still chose to use the occasion as an opportunity to train the people, i.e., "that I may test them, whether or not they will walk in My instruction" (Ex 16;14). Therefore when the people had been assembled, "The Glory of the Lord" appeared in a cloud, coming from the wilderness. This is the first time that the manifestation is directly designated by the term: K'BHOD YHWH

The Lord promised meat in the evening and bread in the morning. This promise was fulfilled when quails came up and covered the camp (Ex 16;13) in the evening and manna appeared on the ground when the dew dried up in the morning. Six days each week the manna was provided. On the sixth day of each week there was enough so that the people could also gather for the Sabbath. On other days, if anyone kept more than one day's supply, it would become foul.

As the people gathered a supply of food each morning, it was a constant reminder that their existence was entirely dependent on the Lord's providence. Yet it also showed that the Lord was faithful in supplying

what they needed to support this body and life. How clearly the Lord was instructing them to live in "day-tight" compartments, just as He instructs New Testament Christians to pray, "Give us this day our daily bread."

A leader, full protection and adequate provisions are the blessings which the Lord gave the Children of Israel in connection with the three manifestations of deliverance. How clearly the Lord showed that He was wise, powerful and provident. Those truths were the object lessons that the Children of Israel could learn from the manifestations of deliverance.

CHAPTER III: MANIFESTATIONS OF SELF-DISCLOSURE

The title of this chapter may seem tautological because manifestation and self-disclosure are virtually synonymous. While it is true that every manifestation of the K'BHOD YHWH exhibits something about God's will and ways, the three manifestations that are considered in this chapter are used by God to disclose in explicit words many facets about His will and ways.

The three manifestations here considered occur in a period of time that includes a few days on each side of the forty days that Moses spent on Mt. Sinai. In these manifestations the Lord chose to use direct words to draw back the veil of His inscrutableness so that we can know Him both as a gracious, long-suffering God and also as a God who will not be mocked. In other words, both Law and Gospel are revealed in explicit clarity.

God's zeal on behalf of His Word was presented in the first manifestation, when He revealed Himself in the introduction to the commandments as a God who visits iniquity but also shows forth His lovingkindness. At the ratification of the covenant, which is the second manifestation, the Lord shows His grace in choosing this people, but yet the Law is also evident as the elders are overawed by the fact that they survive even in the presence of the Lord. The third manifestation is granted to Moses alone in answer to his request to see God. In the proclamation about God's name the grace and holiness of God are again clearly evident.

"I, the Lord, your God, am a jealous God, visiting iniquity,,,,, but showing lovingkindness
Ex 19 - 23 (See Prof. Pieper's article pp 24 - 51)

The first manifestation is very familiar. At Mt. Sinai the Lord used awe-inspiring signs in nature to accompany His presence. The intention was clear. Since the Lord wished to communicate His covenant to the entire house of Jacob (as contrasted to the sons of Israel, i.e., the true believers - Ex 19;3), He revealed Himself in a way that unmistakably exhibited His power and presence.

The effect of these phenomena was very powerful, -- so powerful that the people considered the situation, not only awe-inspiring, but overwhelming. They withdrew from the mountain. They pleaded with Moses that he should be their intermediary with God, a proposal which the Lord accepted.

Turning to the content of God's self-revelation, we do well to include the framework that is provided by Ex 19. Three days prior to the events of chapter 20, the Lord had spoken to Moses. God's words at that time set the tone for all that followed.

The Lord had made three points. First, He reminded the people of the gracious and powerful way in which He had delivered them from the Egyptians. Since He had delivered them and brought them to this place, they were now to have the privilege of being present at His manifestation of self-disclosure. The second point involved God's covenant. The Lord called it "My" covenant, because He alone was the initiator of this gracious covenant. Yet, since the Children of Israel could refuse the covenant or later break it, the Lord used an "if" clause, in order to confront them with the decision that was theirs (Ex 19;5). If the people would be obedient and keep the covenant, they would be graciously maintained in their special covenant relationship with God. The third point was that, though all the earth is the Lord's, the Children of Israel would be His special ("My own")

possession (Hebrew: SEGULLAH). We quote Pieper:

Through this solemn ratification of the covenant God now meant to place this nation into His strong and gracious arm as a precious SEGULLAH (treasure), to be guarded with anxious care, that He might fulfil all the Abrahamic promises upon the people and execute His plan of salvation for all nations as comprehended in Christ, the Seed of Abraham katexochen.¹⁰

Through the designation of Israel as His 'treasure' the Lord sought to cultivate a father-child relationship.

Israel's great privilege can also be presented in another way. They were to be a "kingdom of priests and a holy nation" (Ex 19;6). To such dignity and honor they were to be elevated through the God-given covenant.

"Israel is to be a valuable, precious and well-guarded treasure of spiritual kings and priests, the pearl among all people of the earth."¹¹

When the Children of Israel accepted the covenant relationship (Ex 19;8), the Lord proceeded with the preparation for the manifestation of His K'BHOD to all the people. It was to take place on Mt. Sinai. Since they had accepted the covenant, God had every right to draw on the willingness of the new man in them, as He presented His commandments, ordinances, and instructions. Pieper writes:

To summarize: the Sinaitic legislation even as all later legislation does not have the import that through obedience to it Israel should now first be justified, pardoned and received into His sonship; through the Abrahamic covenant of grace they were now also to walk thankfully and faithfully in the gracious ways of their gracious God. The Law of Sinai had exactly that import which the Formula of Concord calls the third use of the Law -- the tertius usus legis.¹²

That God gave the Ten Commandments within the framework of the third use of the Law in no way nullifies the fact that for unbelievers the Law acts as a curb and for believers and unbelievers alike it also serves as a mirror.¹³

On Mt. Sinai God presented four general topics: 1) The Moral Law of the Ten Commandments (Ex 20;1-17); 2) The basic laws for the theocracy,

i.e., the national constitution (Ex 19;22 - 23;13); 3) The institution of the three main festivals of the Jewish church year (Ex 23;14-18 -- the Feast of Unleavened Bread or Passover; the Feast of Harvest; and the Feast of Ingathering); and 4) The promise to lead the Children to Canaan and to give them victory over all the inhabitants, if they but remained faithful to the covenant (Ex. 23 20-33).

To tie this section all together, I shall use another quotation from Pieper:

The legislation on Sinai with all its commandments and all its gracious and threatening phenomena was meant for all people without exception, the godless and the pious. God's heart was the same toward all as the heart of Jehovah, or the God of Abraham, Isaac, and Jacob, of 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth,' Ex 34;6. It (i.e. the entire situation) was not meant thus, that the appearance of the 'Glory of the Lord' was intended only for the pious and the attendant threatening phenomena for the wicked, but both were meant for both. That one group made a false use, the other a proper use of both phenomena determined their dissimilar fates. ¹⁴

"All the words, which the Lord has spoken we will do and we will be obedient."

Ex 24 - 31 (See Prof. Pieper's article pp 53 - 64)

The formal ratification of the covenant provided the next occasion for a manifestation of the K'BHOD YHWH. The time relationship to the previous manifestation is within a day. The primary emphasis on this occasion is that God is graciously consummating a fellowship relationship with the Children of Israel. In grace God yearned for the perfect fellowship that there had been in Eden. In grace He offered the Sinaitic covenant as a means to restore the fellowship that had been broken by sin. In grace He manifested Himself in a way that parallels the fuller description in The Revelation of St. John. In grace He used a form that depicts the perfect restoration of fellowship with Himself in heaven.

The course of events is outlined by Prof. Pieper in the following way:

Thereupon Moses came down to the people, told them all the words of the Lord, namely, all these "judgments;" and immediately received the answer: "All the words which the Lord hath said will we do." Then Moses wrote all the words of the Lord in a book, and so everything was ready for the formal "ratification of the covenant." According to Ex 24;1-11 it consisted in the following acts: 1. Moses builds an altar as the place of the Lord's presence, and most likely around about it places twelve pillars as a symbolical representation of the presence of the twelve tribes -- a representation of the Lord and of Israel as the contracting parties of the covenant. 2. The presentation of burnt offerings and peace offerings of young steers, the former for atonement (Lv 1;1-9) or absolution of the people, which was now to be received into the fellowship of the Holy One and which was to obligate itself to Him for holy service, the peace offering (Lv 3;1-3) as an evidence of thankfulness for its reception into God's fellowship. The blood of both offerings was in part thrown against the altar as a sign that now the entire life of those bringing the offerings belonged to the Lord in body and soul. 3. The public reading of the book of the covenant and the consent of the people, represented by the elders, to the demands and blessings read to them. 4. Aspersion of the people, in the elders present, with the other half of the sacrificial blood as an actual cleansing from the guilt of sin and as a reception into God's fellowship together with the gracious acceptance of the peace offering as a "sweet savour." 5. "The covenant meal," which followed in close relation to the peace offering." ¹⁵

What a privilege it was for the representatives of the people to participate on this occasion!! As they represented the prophetic functions (Moses), the priestly function (Aaron, Nadab and Abihu) and the political function (70 elders) within Israel, they symbolized the total dedication of the people to the statement: "All the words which the Lord has spoken we will do." (Ex 24;7). What a privilege they had as they saw a manifestation of "Him who is enthroned over the clear and radiantly shining deep blue of heaven" and who is thus depicted as "the God of Israel in the serenity of the beatific majesty of His grace, which..... had come to a new Sabbath rest in winning lost mankind back for blessed fellowship with Himself." ¹⁶ What a privilege they had as they "ate and drank" of the peace offerings!! The significance is presented by Pieper in the following way"

The meal of the peace offering was to portray the blessed fellowship of the offerer with the representative of God and with the Lord Himself.

But now it was no longer the offering as a deed and work of man, but the thing itself as the object of mutual enjoyment of the earthly and heavenly gifts and favors flowing to them from the fellowship of the reconciled God. The end and purpose of the meal of the peace offering was to bless the participant in the enjoyment of the riches of the Kingdom of God. In this sense the elders of Israel ate and drank the meal of the covenant offering on the mount in the presence of God. ¹⁷

What awe filled their hearts when they realized that they had seen God but God "did not stretch forth His hand against the nobles" (Ex 24;11). Great was God's blessing that instead He stretched His hand in protection over the elders, so that they would not be consumed by the glory and majesty revealed to them. And wonder of wonders!! God for the first time revealed Himself in human form within the K'VHOD YHWH. "This is 'Immanuel' God again with us in the glory of His grace, and we, as such who have again been received into His blessed fellowship, enjoying the treasures of His grace in time and eternity." ¹⁸

The descent from the mountain is not recorded; rather our attention is immediately directed to the seventh day, when God again called Moses to the mountain top. During these seven days the heavy cloud had remained on the mountain. Then as Moses approached at the Lord's command, the presence of the Lord was manifested again in the form that appeared to the Israelites like a consuming fire on the mountain top. "And Moses was on the mountain forty days and forty nights" (Ex 24; 18).

This continuation of the manifestation is intimately related to the manifestation at the formal ratification of the covenant. During the forty days and nights the Lord instructed Moses regarding the fabrication and erection of the tabernacle, which was to be the focal point for the fellowship between the covenant people and their covenant God. For this tabernacle the Children of Israel would bring rich gifts. To build this tabernacle the most skilled craftsmen would use their God-given talents.

At this tabernacle the people would gather for the three high festivals each year. In this tabernacle the priests would officiate at the daily morning and evening sacrifices, at the altar of incense and at the great altar, presenting both the burnt offerings and the peace offerings. Within this tabernacle above the mercy seat between the cherubim the Lord would dwell to show that He was the God of the Children of Israel and that they were His people.

Truly the Lord's zeal on behalf of His Word was clearly evident as He made provision to maintain, foster, and build the fellowship that had been established through the covenant. God leaves nothing unattended as He graciously reaches out, first, to establish the covenant and then to provide an adequate means by which the covenant relationship could be maintained. How well God's self-manifestation in these two events illustrates the words of Jr 29; 11 (NIV): "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

*"The Lord, the Lord God, compassionate and gracious."
Ex 32 - 34 (See Prof. Pieper's article pp 65 - 88)*

It is hard to imagine what line of reasoning the Children of Israel used, when they turned to idolatry in the midst of a whole series of manifestations of "The Glory of the Lord." Yet the perverseness of human nature is abundantly clear, as the people apostasized by worshipping the golden calf during the forty days that Moses was on the mountain. Though the people, and even Aaron, tried to view their worship syncretistically, God's anger and threats were unequivocal. He threatened to destroy the the entire nation and make Moses into a new nation. But Moses pleaded for mercy for the people, basing his plea on the fact that it would be mercy on God's own chosen people, mercy that glorifies God's name, and

mercy in keeping with God's promises to the patriarchs. On the basis of such a plea, the Lord relented.

These events provide a **framework** for the next manifestation of "The Glory of the Lord." After the covenant had been graciously reestablished by the Lord, Moses made the ecstatic request, "I pray Thee, show me Thy glory." (Ex 33;18) God did not grant the full implications of this request, i.e., to see God in unveiled glory. He did not permit Moses to penetrate His secret divine counsel. To comprehend God's mind and inmost thought in such a way would mean to push Him from His throne and set oneself in His place. Therefore a true, full beholding of God's unveiled glory would require that the beholder would have to die because of his creatureliness. Yet God did grant Moses' request in a way that was acceptable. "You shall see My back, but my face shall not be seen," (Ex 33;23). In an anthropomorphic way the Lord tells Moses that He can be known by mankind only through His words and works, i.e., from seeing His hand in history and from the proclamation of His name. In other words, it is the responsibility of human beings to know God in Law and Gospel. "For the manifestation of Jehovah, which passed before Moses, was intended unquestionably to reveal nothing else than what Jehovah expressed in the proclamation of His name." ¹⁹ Therefore far more important than any manifestation form is the fact that this manifestation of the K'BHOD YHWH culminates in God's own proclamation (a sermon, if you will) regarding His name. How wondrous the name "Jehovah!" In Ex 3;14-15 God had showed that the significance of His name was "free and never vacillating grace." By that same Lord, who had just graciously restored the covenant again, and had promised to be present with Israel as the Angel of the Lord, the significance is now presented in greater fulness (Ex 34;6-7):

The Lord (Jehovah) - The Lord (Jehovah) is a merciful and gracious God,

longsuffering and of great grace and faithfulness; who keeps grace for thousands, who forgives guilt and faithlessness and transgressions, though He does not leave unpunished; who visits the guilt of the fathers upon the children and the children's children unto the third and fourth generation.²⁰

How clearly both Gospel and Law are here revealed in the name of YHWH (Jehovah)!! Let human beings pay close attention to the way in which the Lord does reveal His glory!

With this fuller explanation of God's name the series of manifestations in which God disclosed Himself as a God of never-failing grace comes to a close. Though we cannot know God in His essence, He has drawn back the curtain so that we may know Him as Jehovah, which means in tersest form "The Eternal" (which also encompasses His omniscience, omnipotence and omnipresence) and "The Good" (which encompasses all the attributes of love, grace and providence.) For us to know God as Jehovah, the Lord, is fully sufficient for us. From this knowledge we will view sin as God views sin, and yet in Christ, the Redeemer, we will see how God can be just and yet justify the one who has faith in the Savior (Rm 3;26). Let that suffice to quiet the inquisitiveness of our minds!! The Lord has disclosed about Himself everything that is necessary so that we can again have the privilege of fellowship with Him -- a fellowship that is imperfect here on earth but ultimately will be perfected in heaven.

CHAPTER IV: MANIFESTATIONS OF CONSECRATION

A very busy time followed the restoration of the covenant after the idolatry of the golden calf. The Children of Israel brought the offerings for the tabernacle and the artisans began to fabricate the tabernacle and its equipment. The work was carried out so diligently that within six months²¹ (on the first day of the second year) the tabernacle and all its equipment was ready for dedication.

The Lord had promised that the events, which are considered in this chapter, would occur. During the 40 days that Moses was on Mt. Sinai, the Lord had said (Ex. 29; 42-45):

If (the daily morning and evening sacrifices) shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there. And I will meet there with the sons of Israel, and it shall be consecrated by My glory. And I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to me. And I will dwell among the sons of Israel and will be their God.

In those words on Mt. Sinai the Lord made three promises that are pertinent to this study. We note them in the order of fulfilment. "And it (the tent of meeting) shall be consecrated to My glory. And I will consecrate the tent of meeting..." This promise was fulfilled at the dedication of the tabernacle (Ex 40; 34-38). The second point is: "And I will consecrate ... the altar; I will also consecrate Aaron and his sons to minister as priests to Me." The event that fulfils this promise is

reported in Lv 9, when Aaron made his first sacrifice in the tabernacle. The third part of the Lord's promise ("I will dwell among the sons of Israel and will be their God") is carried out both at the dedication of the tabernacle (Ex 40) and in Nu 7;89, when God showed His acceptance of the gifts which the Israelite princes had brought.

The accounts of the three events involved are scattered from Ex 40 to Nu 7. Since other instructional materials are interspersed, and since the accounts are not arranged in chronological order, a chart is presented on the next page to help keep the order of events clear. The chart covers the period from the consecration of the tabernacle to the departure of the Children of Israel from Sinai.

The key point to be noted on the chart is that Moses chose to identify the princes of Israel through a report of the census (Nu 1;1), before he reported the gifts they had previously given (Nu 7;1ff). Since the events are explicitly dated, there is no question that the presentation of the gifts occurred before the census. There will be confusion only if a person assumes that the events have to be arranged chronologically.

"The Glory of the Lord filled the tabernacle."
Ex 40; 34-38

Six busy months had passed since the restoration of the covenant. The Children of Israel had gathered a free will offering for the tabernacle. Their offerings had been so generous that there was more than enough gold, silver, and other materials. Bezaleel and Aholiab, two artisans, whom the Lord had specially prepared and chosen to direct the work, had been careful to do the work in exactly the way that God had commanded through Moses. The care and precision of all the workmen is attested, when "Moses examined all the work and behold, they had done it; just as the Lord had commanded, this they had done. So Moses had

CHRONOLOGY OF EXODUS 40 TO NUMBERS 10

<u>MONTH 1</u> DAY	The <u>תורה</u> <u>תורה</u> appears:	The events recorded in LEVITICUS	The events recorded in NUMBERS
1	at the dedication of the Tabernacle Ex 40		
2		seven days for the consecra- of the priests Lev 8	
3		"	
4		"	
5		"	
6		"	
7		"	
8		"	
9	at the consecration of the priests Lev 9	Aaron and his sons begin to function Lev 9 - 10	The princes bring the wagons and oxen Num 7 The princes bring twelve daily offerings Num 7
10			
11			"
12			"
13			"
14			"
15			The passover Num 9,1-14
16			"
17			"
18			"
19			"
20	at the conclusion of gifts by the princes		"
21			
22			
23			
24			
25			
26			
27			
28			
<u>MONTH 2</u>			
1			The census Num 1
2			
3			The census and present- ation of the Levites
4			
5			
6			
7			
8			
9			
10			
11			
12			
13			
14			
15			
16			
17			
18			
19			
20	The cloud lifted from the Tabernacle Num 10		The departure from Sinai Num 10

blessed them," (Ex 39;42).

Thereupon the Lord chose the day of dedication: "On the first day of the first month you shall set up the tabernacle of the tent of meeting" (Ex 40;1-2). The Lord then explained the arrangement that was to be made inside the tabernacle, as well as indicating that Aaron and his sons were to be anointed and consecrated.

On the appointed day Moses proceeded to set up the tabernacle (Ex 40;17). The care that Moses showed is emphasized strongly in the narrative by the refrain: "Just as the LORD had commanded Moses." The refrain occurs seven times (cf vv 19,21,24,25,27,29,32) -- at the end of each step in the process of setting up the tabernacle. Such careful obedience is certainly worthy of notation and imitation.

The physical set-up had been completed, but the consecration would have to be carried out by the Lord. It was time that the first promise be fulfilled, i.e., that the tabernacle be consecrated "by the glory of the Lord" (Ex 29;43). So just as Moses completed the set-up, the cloud and the glory of the Lord appeared. Note that there is a 'waw consecutive' (Ex 40;34) connecting in simple narrative the statement about the cloud with the statement about Moses completing the work. The cloud covered the tent of meeting, and as it did so, it also partially concealed the K'BHOD YHWH from Moses and the people. Thus the cloud was a reminder of man's incapacity in his present sinful state to look upon the unveiled perfection of the Godhead, even as it manifested itself in the K'BHOD YHWH. Then as a separate entity the K'BHOD "filled" the tabernacle. To consecrate and give visible proof that the tabernacle was acceptable, the K'BHOD YHWH filled both parts, the Holy Place and the Most Holy Place. By means of His presence all the holy vessels were declared to be holy unto Him. A little later the K'BHOD' YHWH, which first filled the entire

tent of meeting and made it impossible for Moses to enter, withdrew into the Most Holy Place and was enthroned there above the mercy seat between the two cherubim.

In the continued presence of the K'BHOD the second of God's promises in Ex 29 was carried out. In this specific, visible way, the Lord did indeed dwell among the Children of Israel (Ex 16;2). This visible K'BHOD YHWH in the Most Holy Place came to be known later as the "Shekinah" (See Appendix 1 for a brief survey of the term "Shekinah").

Meanwhile the cloud that covered the Tabernacle took on another function. Rising above the Tabernacle in a cloud by day and in a pillar of fire by night, the proof of the Lord's presence was visible to all. No one could doubt that the Lord was with Israel. Through the pillar of cloud/fire the Lord gave the Children of Israel the orders for each day. Whenever the pillar was taken up, the Children of Israel would set out.²² Similarly, if the cloud was not taken up, they did not set out.²³ Since only a brief summary of the procedure is presented in Ex 40, the matter will be treated more fully when we consider the departure from Sinai (Nu 9).

A rich symbolism for the worship-life of the people is provided by the presence of the K'BHOD YHWH within the Most Holy Place. God did indeed dwell there. His presence was evident. This was their high privilege (Rm 9;4). Yet they could not go directly to God. The relationship that existed between God and the people of Israel was also symbolically presented by the curtain that concealed the Holy of Holies. The individual members of the nation were not allowed to officiate at the mercy seat. Even the High Priest had to make a sacrifice for his own sins before He could come directly into God's presence in the Most Holy Place. A barrier was erected so that they could not even see the K'BHOD. This represented the barrier of sin which separates the human being from God. The barrier

remained in place until Christ's death. On the other hand, though human beings could not presume to go directly to God, God did at times choose to break through the same barrier and meet the people in His K'BHOD at the altar of burnt offerings. At that altar the object lesson, that a life had to be expended in order to pay for sin was enacted again and again. Each perfect, year-old lamb that was offered there prefigured the Lamb of God who takes away the sin of the world. Christ's work was also prefigured in the mediation of the priesthood. The priests had to represent the people in the Holy Place, and the High Priest had to represent them on the annual Day of Atonement as the blood of the sacrifice was put on the mercy seat. We see the typical reference to the Lamb who went only once into the Holy place and obtained an eternal redemption for us (See the full explanations in the Epistle to the Hebrews.)

All these things are involved as the Lord used His K'BHOD to consecrate the Tabernacle and showed His zeal on behalf of His Word by providing a place where the Children of Israel could maintain their worship-life in the service of the true God under the Old Testament covenant.

In retrospect we note that there are seven manifestations of the KH'BOD JHVH reported in the book of Exodus. They emphatically punctuate the events that have led some people to call Exodus the "Old Testament Book of Redemption." The Lord had performed many miracles, had exhibited His presence in the pillar of cloud/fire and had saved the Children of Israel from the Pharaoh. He had also appeared from the wilderness to provide them with meat and manna. On Mt. Sinai He consummated the covenant, and later restored the covenant and proclaimed His name to Moses. At the end of the book the Lord provided in the Tabernacle the means by which the covenant relationship could be maintained among His chosen

people. All this had been accomplished in spite of man's sinfulness, in spite of the golden calf and the broken stone tablets. Where sin abounded, grace superabounded and the counsels of God were carried out through the covenant, through the Tabernacle and through Moses, the typical mediator.

When the consecration of the Tabernacle was completed, the third promise of Ex 29 had not yet been carried out. God had promised to speak to Moses from the area by the altar of burnt offering. That promise was fulfilled in the first verse of Leviticus: "Then the Lord called to Moses and spoke to him from the tent of meeting." God did use the tabernacle as a place to communicate with Moses. His first communication gave Moses further instruction about the burnt offerings and the consecration of the priests, and thus leads directly to the next manifestation.

"Then fire came out from the Lord and consumed the burnt offering."
Lv 9; 23 - 10; 3

The next appearance of the K'BHOD YHWH occurred when Aaron functioned for the first time as High Priest. The event occurred on the eighth day²⁴ after the consecration of the Tabernacle and can be described as the event in which the altar and priesthood were consecrated.

Since the appearance of the K'BHOD YHWH occurs in chapter nine and is the only appearance in this book, it would seem profitable to present a brief overview of the book so that the manifestation may be put into perspective.

The first seven chapters of Leviticus give instructions regarding the Old Testament sacrifices. The instructions reach their climax in the directives for the Great Day of Atonement, which is presented later in the book. In these instructions the people learned their responsibilities and privileges in approaching their gracious and good God, who was dwelling in the Holy of Holies. Chapters 8 & 9 present the consecration of the

altar and priesthood and the first verses of chapter 10 tell of God's judgment on Nadab and Abihu. The second major portion of the book deals with civil laws and reaches its climax in the instructions regarding the Year of Jubilee. A chapter concerning voluntary vows closes the book.

Since the consecration of both altar and priesthood is vitally related to all the sacrifices of the Old Testament, we shall give a brief resume of the significance of the sacrificial system (A chart about the sacrifices is included as Appendix II).

The Lord had indicated His intention to meet the people at the altar. Therefore every sacrifice was indeed based on the privilege of approaching God at the altar. Yet when human beings come before the Lord they must always keep in mind that "without shedding of blood there is no remission of sin " (Heb. 9 22). Therefore within the sacrificial system four chief thoughts come to the fore: 1) substitution, i.e., the victim in place of the offerer; 2) propitiation, i.e., a payment is necessary to cleanse from sin; 3) communion, i.e., the sacrificial meal which followed some sacrifices was to symbolize the restored fellowship with God; and 4) type, i.e., the sacrifice, since it was inadequate in itself, always pointed to Christ, the perfect antitype.

Since the Old Testament corporate worship was to be exercised through the priests, who were the mediators of the Old Covenant, detailed instructions are given regarding their responsibilities, when they offered the sacrifices. Their privileges are also described in detail since they were permitted to keep certain parts of the sacrificial animals and grains for their own sustenance.

Our attention then turns to chapter eight and the seven day period of consecration that was required for the priests. During these days Moses

continued to act as the mediator for the priests. The ritual for the consecration of the priests included the following acts on each of the seven days:

1. Ceremonial washing of Aaron and his sons
2. Investiture in the official clothing of their office
3. Anointing of the tabernacle, utensils and priests
4. Sin offering (See chart in Appendix II)
5. Burnt offering
6. Ram of ordination (NASB), a peace offering (KJV), and unleavened bread -- some of the blood was put on various parts of the priest's body
7. Sprinkling with sacrificial blood and the anointing oil.

The ram of ordination (#6 above) was unique to the consecration of priests. It belonged to the general category of peace offerings and included the ceremonial fellowship meal. The unique part was that Moses was to mark the right ear, the thumb of the right hand, and the big toe of the right foot with blood (Lv 8;24). These actions were intended to symbolize that the ears of the priests were to be fully attuned to listening to God and His commands at all times. Their hands were also consecrated for the special function that they were to perform at the altar of the Lord. Their feet were consecrated to walking the ways of the Lord regardless of where their paths took them.

During the seven days of the consecration, the priests were required to stay in the tabernacle day and night (Lv 8;35). Chapter eight closes with the observation that Aaron and his sons "did all the things which the Lord had commanded through Moses" (Lv 8;36).

This brings us to the day on which the K'BHOD YHWH appeared again.

On the eighth day Aaron began to function as the High Priest. He followed the instructions that Moses had received with great care. How solemn this occasion must have been, since Moses had also received the information that the Lord would again appear to the congregation, if the instructions were properly followed (Ex 29;44; Lv 9;4 & 6).

The first sacrifices that Aaron brought were for himself (Lv 9;8-14). They were a sin offering and a burnt offering (for the significance see chart at Appendix II). How different this is from most world religions! In them the actions of the priest are designed to exalt the priests and the priesthood far above the common people. But in God's Old Testament dispensation the priests had to make sacrifice, first of all, for their own sins. Their spiritual condition was no different from the people. Only because of their office and the sacrifices were they able to officiate in the tabernacle.

After making the sacrifices for himself, Aaron proceeded with the sacrifices for the people, which included (Lv 9;15-21) a sin offering, a burnt offering, a meal or grain offering and a peace offering. The text indicates that Aaron performed these sacrifices with the utmost care according to the commands of the Lord.

While completing the sacrifices, Aaron performed another function of the priests. While he was still on the ramp that led up to the altar, Aaron raised his hands and pronounced a benediction over the people (Lv 9;23).

When everything was completed, Moses and Aaron went into the Holy Place together. Then when they came out, they blessed the people (Lv 9,23). At that moment "The Glory of the Lord" appeared. The Lord produced a manifestation of light, that was visible to all the people (Lv 9;23).

Through this manifestation the Lord put His official stamp of approval

upon the ordination of Aaron and his sons. Indeed, since this was the first time that Aaron had functioned as High Priest, the Lord's presence also indicated satisfaction with the sacrifices of Aaron. They had been done as the Lord had commanded through Moses.

As a further indication of God's good pleasure with the activities that had taken place in the tabernacle in connection with the ordination of the priests, the Lord caused a tongue of fire to reach out to the altar and consume the portions of the sacrifice that were still burning there. In this way the Lord consecrated the altar (Ex 29;35-37).

Although there are traditions which suggest that this was the first fire upon the altar, and that this fire was maintained through later generations, the point of the statement seems to be that the flame of fire in a few moments consumed the offerings that were on that altar, rather than that the flame started them burning at this time. This seems the only appropriate conclusion because 1) Moses had been making sacrifices upon the altar during the previous week (Ex 29;35 - 37); 2) Moses had made the morning sacrifice that very day (Lv 9;17); and 3) in the description of the sacrifices that Aaron had made it is stated that he consigned the appropriate portions to the flames that were on the altar.

Through this manifestation of Himself God again showed His zeal on behalf of the Word. For "though all the blood of beasts on Jewish altars slain could never for our sins atone," the Lord did use these sacrifices to prefigure Christ and thus to assure the people of the forgiveness of sins. The sacrifices were a means of grace for the Old Testament. Through them, even though they were but shadows of things to come, God reconciled men to Himself.

As the Lord presented Himself to the view of the people, the people

who had gathered round the tabernacle, shouted and fell on their faces. The shout was probably a mixture of fear and joy. Joy that the Lord did appear certainly must have filled their hearts, for it showed God's approval and acceptance of the altar and priesthood. Both of these were vital, since it was through them that the people could approach the Lord. Yet there must also have been fear, as they realized their sinfulness in the presence of the holy God. Further, the sudden consuming of the sacrifice on the altar could not be described as anything but startling. But most important of all, the people fell on their faces in worship. In the manner of the people of the near East, they did obeisance to the God who had again revealed His presence among them.

But a bold contrast follows!! Nadab and Abihu immediately ²⁵ provoke the wrath of the Lord. In an action which can most charitably be described as zeal without knowledge and which more probably contained elements of prideful usurpation of the function of the High Priest and a carelessness of the commands of the Lord, these two sons of Aaron took their incense pots and put fire in them to make an offering that was not commanded by the Lord. The fire is described as strange fire, because it was probably taken from some place other than the altar (e.g. from the place where the meat of the peace offering was boiling). But rather than focusing on the specifics of the fire and the incense, the main emphasis is certainly on the words, "which had not been commanded them" (Lv 10;1). This is the fact that made their action distinctively different from the acts of careful obedience that had been described in the previous chapter. Throughout that chapter careful note is made of the fact that the sacrifices and all the official acts were done as the Lord had commanded through Moses. Here the opposite is true. They had no command of the Lord to direct them to act as they did.

How fickle man is in his service of the Lord! The K'BHOD YHWH was still before the people, and these two are "doing their own thing." Therefore the Lord must be vindicated. His zeal for His Word must reveal itself in an act of judgment. Just as suddenly as fire had gone out from the Lord to consume the sacrifices to show God's pleasure, just so suddenly also the fire again went out from the Lord to show his displeasure. Nadab and Abihu were struck dead on the spot. They died right where they were --- within the tabernacle "before the Lord" (Lv 10;2). Here again God's zeal for His Word is revealed as He acts in judgment upon those who presume to substitute their own worship, their own ideas, or their own self-chosen actions in place of those which the Lord had indicated. The Lord acted to prevent any admixture or syncretism, which would muddy the waters of His Word.

How solemn! How overwhelming! What a burden for father, Aaron, to bear! This day, which was a special and a holy day for him, as he was inducted into office, now had this sad turn of events. Two of his sons lay dead under the judgment of the Lord.

Therefore Moses spoke to soothe Aaron: "It is what the Lord spoke, saying, 'By those who come near Me I will be treated as holy, and before all the people I will be honored'" (Lv 10;3). With this short statement Moses, quoting some otherwise unrecorded word of the Lord, set the ideal before Aaron and at the same time explained the death of His sons. The ideal is that those who come to serve before the Lord should always remember that they are dealing with holy things. Therefore their words and actions should always reflect the holy will of God. In this matter Nadab and Abihu had failed because they had done things not commanded by the Lord. Further, the purpose of those who serve before the Lord should be that the Lord will be honored before all the people. God must increase;

God must be recognized in all, so that the people may indeed be led to give glory and honor to God. In this matter Nadab and Abihu had also failed, for their actions discredited the Lord by implying that there was a better way -- Nadab's and Abihu's way -- to serve the Lord. Thus in Moses' statement there is also the basis of the Lord's judgment. God will be honored in proper worship, if the public servants are faithful, but He will also be honored in judgment, if the public servants prove unfaithful. If those who serve before the Lord will not honor Him or treat Him as holy, the Lord will, at His own time, vindicate Himself through judgments.

One philological note on Lv 10;3 deserves attention. The Hebrew term that is translated "honored" is K'BHED, the verb built on the same root as K'BHOD. Here the meaning of K'BHED is clearly: "to make heavy, to make worthy of respect, to be honor-worthy." Again this illustrates the appropriateness of the term K'BHOD is designating the manifestation of God, which we are considering in this study.

After instructing Aaron, Moses made arrangements for the burial of the dead priests. The people were allowed to mourn the dead. But Moses forbade Aaron and his surviving sons to show any signs of mourning. The reason for this directive seems to be that Aaron and his sons had been ordained as priests of Israel. Since God had acted in proper judgment upon the sons (brothers), it would appear that they were criticizing the Lord, if they showed grief. As official representatives of God their actions were to show that they subordinated their personal feelings and preferences to their offices and duties as priests. In spite of the difficulties involved Aaron and his sons did obey this command.

Then the Lord presented a signal blessing to Aaron (Lv 10;8). The Lord addressed Aaron directly. As a privilege of his new office, he now

shared in part with Moses in the privilege of having the Lord speak directly to him.

One final note to this section points to the compassion that was shown Aaron and his sons, when they were not able to eat all the food of the peace offering. Acting according to the requirements for such sacrifices, they had burned the left-over meat on the altar. When Moses looked for it later, he became disturbed. Yet when Aaron explained that there had been more than enough, and that on such a day it was difficult for him and his sons to eat more, Moses accepted the explanation.

In this way a very eventful day closed. God, through the K'BHOD YHWH, had acted both in grace and in judgment to show His zeal for His Word.

*"Moses heard the voice speaking to him from above the mercy seat."
Nu 7:89*

We turn to the next book of the Pentateuch to find the next manifestation of consecration (Nu 7:89). The first verse of chapter seven unmistakably establishes the time-frame. Moses takes us back once more to the time of the dedication of the altar. Generous gifts had been brought in connection with the dedication of the tabernacle. So the general topic of the seventh chapter of Numbers is a careful record of the free-will gifts that the princes of the Children of Israel brought at the dedication of the altar.

To the western mind it may seem strange that the information of chapter seven was not included earlier, and especially, that it was not included in chronological order before the census in the first chapter of Numbers. The events of chapter seven occurred three weeks prior to the census, which is presented in Numbers one. Conceding that the chronological order, though clearly indicated, is not followed in the presentation, we can quickly

perceive that an economy of words is achieved. The census identifies all the leaders of the tribes of Israel. Therefore in chapter seven, when we are told that the leaders brought their gifts, there is no need to identify them in a very precise way. The leaders, who are named in chapter 1;5-15, were the very same leaders who brought the generous free-will offerings recorded in chapter seven.

Each gift consisted in two parts. The first part was the gift of oxen and wagons for carrying the tabernacle and its equipment. One ox was presented by each of the twelve leaders. The leaders also formed six pairs, and each pair provided a wagon. Under the direction of the Lord, the teams of oxen and wagons were assigned to the Levites according to their responsibilities (Nu 7;5). The wagons and oxen were therefore assigned to the two divisions of Levites (Gershonites and Merarites), which had the responsibility for carrying the bulkiest and heaviest parts of the tabernacle, e.g. planks, drapes, etc.

The second part of this free-will offering was presented as twelve daily offerings by the twelve leaders in turn. The Holy Ghost in recording these events meticulously lists each gift separately to show that the Lord knows, acknowledges and takes pleasure in the gifts of each individual (cp the widow's mite). For our purposes we shall merely note that the same list of gifts is recorded for each of the leaders (e.g. Nu 7;12-17): three items that became part of the temple equipment (silver dish, a silver bowl, a gold pan full of incense); three animals that were to be consumed in sacrifices (a bull, and a ram for a burnt offering and a goat for a sin offering) and 17 animals for peace offerings (2 oxen, 5 rams, 5 goats and 5 year-old lambs). Since the peace offerings ended in a festive meal, it is to be assumed that the entire tribe of the leader who brought the sacrifice participated in the festive meal of the peace offerings.

In this way each member of the tribe was able to enjoy the fact that the covenant relationship with God was fully restored.

It is also interesting to note that the gifts are identical, although there was variance in the size of the twelve tribes. Clearly this was to show that each tribe was equally a part of the Chosen Nation, and was equally in need of God's covenant grace and would share equally in the covenant blessings.

As the twelve days of the special offerings came to a close, the Lord chose to acknowledge these gifts with a special manifestation.

Earlier, when God was consecrating the priesthood by His presence, He used a full manifestation of His glory in the sight of all (Lv 9). In this way God indicated that in the Old Testament dispensation He would be dealing with the people through a priesthood. Now as the Lord wished to acknowledge the gifts of the tribal leaders, He chose to use the form of His presence that would be on-going in the tabernacle. Therefore as the twelve days of offering were completed, Moses went into the tent of meeting and the Lord spoke to him from the space above the Ark of the Testimony and between the angels. This presence of God had been promised when Moses received instruction about building the tabernacle (Ex 25;22) and the fulfilment of the promise had been reported in Lv 16;2 in connection with the instruction for the Great Day of Atonement.

As the Lord used His continuing presence in the Holy of Holies, it is clear that the Lord is pleased that the Children of Israel have been carefully obedient in preparing and equipping the tabernacle. Though the Lord cannot be contained in temples made with human hands, what a high privilege the Children of Israel had!! The Lord chose to manifest Himself in their tabernacle!! The Lord spoke to Moses directly from the space

above the Ark of Testimony. Truly such a revelation, coming after the gifts of the princes, showed that the Lord was pleased to accept the entire nation as the people of the covenant.

When the Lord appeared to Moses he dealt with one more matter of consecration. Moses received the instructions regarding the induction of the Levites into their functions. The instructions and the careful obedience are presented in the next chapter.

Thus with the short notice of Nu 7;89 the manifestations of consecration at the tabernacle come to a close.

CHAPTER V: MANIFESTATIONS OF GUIDANCE

The stay at Mount Sinai had drawn to a close. The Lord had revealed Himself in special measure. The worship-life had been established for the nation. It was time to move on to the Promised Land.

Therefore this chapter will deal, first of all, with the cloud of the Lord's presence that hovered over the Tabernacle. That cloud served as the means by which the Lord guided the Children of Israel through the forty years till they arrived at Canaan. At this point when the cloud of the Lord's presence was going to lead the Children of Israel out of the camp for the first time, Moses chose to summarize the procedure that was followed when Israel would break camp and set up camp in the years that followed. The framework of events that accompanied the Lord's next manifestation at the "Graves of greediness" (Kibroth-Hattaavah) could well be considered as a chastisement. Then this manifestation would more appropriately be placed in the next chapter. Yet the fact that the actual manifestation of the K'BHOD YHWH occurred at the time when the Holy Spirit was poured out on the 70 elders led to the decision to place it here under the "Manifestations of Guidance." For the 70 elders were consecrated by the Holy Spirit to help Moses with the heavy burden of leading and judging the people.

"At the command of the Lord they camped, and at the command of the Lord they set out."

Nu 9; 15-23 & 10; 11-36 (See also Ex 40; 36-38)

Already in the first days of the Exodus the Lord had led the Children

of Israel with a pillar of cloud by day and a pillar of fire by night. In this manner the entire nation was led to the foot of Mount Sinai.

The pillar of cloud/fire was mentioned again at the dedication of the Tabernacle. At that time it was placed over the Tabernacle. The Lord, who indicated His presence as a God of grace by His presence between the cherubim in the Holy of Holies, also indicated His presence as the Leader and Protector of Israel by the cloud/fire that hovered over the Tabernacle. Continuously, at any time of day or night, an Israelite was able to look toward the Tabernacle and remind himself that even in the hostile environment of the desert the Lord was the Leader and Protector of the nation.

The signals, which the Lord used to guide the nation, were simple and direct. When the cloud was lifted, the Children of Israel would move out from their camp. Then wherever the cloud settled down the Children of Israel would encamp. The position of the cloud was "in the sight" (Ex 40;38) of the whole camp. So by an unmistakable visual signal the whole mass of 3,000,000 people or more could be controlled.

These arrangements continued throughout the "journeyings." From Sinai to the entrance of the Promised Land the cloud of the Lord's presence was with the Children of Israel. This point is the main emphasis of the statement in Ex 40;36-38, where Moses twice used the phrase "throughout all their journeys."

When the same general topic is presented again in Nu 9;15-23, the emphasis is different. Since the position of the cloud indicated the Lord's will, the Children of Israel could tell at a glance what the "orders of the day" were. Eight times in this eight verse paragraph there is the direct statement that the position of the cloud was a "command (charge) of the Lord." How clearly this shows that the entire

journey through the wilderness was directed by God. The only mention of Moses, the human leader, is in the last phrase (Nu 9;23) and even then it is subordinated in the words "according to the command of the Lord through Moses." Everything, whether it was the daily supply of manna, or providing water at Marah, or the decisions about the moving of the camp,--everything depended on the Lord's will.

On the other hand, the Biblical record also shows that the Children of Israel did obey their marching orders faithfully. There were all too many other situations in which the people did become disobedient. Yet just as the Scriptures report sin, they also give credit where credit is due. It was commendable that the Children of Israel faithfully kept the charge of the Lord in matters pertaining to moving the camp. With this thought in mind, the many references to time in this paragraph do not seem too repetitious.

Their obedience to the "orders of the day" was evident in those periods when the cloud remained stationary over the Tabernacle for "many days" (Nu 9;19). Even though the cycle of days in the desert became tedious and wearisome, the Children of Israel remained in their camp. On the other hand, even if they had had time to make their nomadic life more comfortable during a stay of many days, when the cloud did lift, they would obediently break camp. The same submission to the Lord's will was evident if the encampment was for only a "few days" (Nu 9;20). Even though they might be impatient to move on, the Children of Israel would stay in camp. Then as soon as the cloud lifted, even though they didn't know which day it might be, they would take down their tents, load up their belongings and move out. Nor were they less obedient if the cloud stayed over the Tabernacle only "from evening until morning" (Nu 9;21). Then even though their feet were sore from walking and their backs were

aching from carrying their possessions, they would set out again. In these ways the Children of Israel looked to the Lord for daily guidance. Before they could make their plans for the day, they would have to check on the position of the cloud. Should the day be one in which the cloud was lifted up, the people would lay other plans aside and move out. Each day was controlled by the Lord, and they obeyed the Lord's command, also when it meant they stayed in camp for "two days or a month or a year" (Nu 9;22).

The time for departure from Sinai had come. Each of the tribes had been assigned its place in the camp and in the marching order. The report in Nu 10; 1-10 tells of the silver trumpets which were to be used for signalling. With the completion of the trumpets, everything was ready. Through the signals from the trumpets the various groups within the camp could be summoned or directed onto the march. So on the 20th day of the second month of the second year after the exodus from Egypt the cloud lifted from the tabernacle and the Children of Israel set out on the first day's march (Nu 10;11).

The year-long stay at Sinai was ended. "The Glory of the Lord" led the way. The Ark of the Covenant moved out first (Nu 10;33). Then the tribes of Judah, Issachar, and Zebulun set out. The next group was two families of Levi (sons of Gershom and Merari - Nu 10;17), who were responsible for transporting the coverings, the planks and various fixtures of the tabernacle on the wagons. The tribes of Reuben, Simeon and Gad followed next. At the center of the marching order were the Kohathites, the family of Levites who carried the "holy objects" (Nu 10;21). The next contingent included the tribes of Ephraim, Manasseh and Benjamin, and as the rear guard came the tribes of Dan, Asher, and Naphtali.

On the many journeys in the following years that same procedure for

breaking camp was used. Under the Lord's direction the motley multitude that had set out from Egypt was now organized for efficient travel procedures. Such efficiency was important, since on this occasion the Lord chose to lead the people on a three day's journey from the Wilderness of Sinai to the Wilderness of Paran.

Nu 10; 35-36 record for us the words that Moses spoke when the Ark set out or came to rest. These words focus on the cloud as the manifestation of the Lord's presence. Since the directions to move out or encamp were given by the Lord, Moses would proclaim at the time when the Ark set out (Nu 10;35): "Rise up, O Lord! And let Thine enemies be scattered, and let those who hate Thee flee before thee." The Lord was leading the people. The Lord was giving the people their marching orders. The Lord would be the One who scattered the enemies before Israel. The Lord was vitally involved since everyone who opposed Israel was really opposing Him. The Lord would be victorious even against those that hated Him. Such was the confidence that Israel could have as they followed the manifestation of God's presence in the pillar of cloud/fire through the wilderness.

When the Ark came to rest at the place where the cloud had settled to the ground, Moses would say (Nu 10 36): "Return Thou, O Lord, to the myriad thousands of Israel." Using an anthropomorphism which describes God as a conquering hero, Moses prayed that God would again return His attention to the daily care of the myriad thousands of Israel. The Children of Israel, on the other hand, would have reason to praise and glorify the Lord, who had scattered and put to flight the enemies.

How clearly the manifestation of the Lord's presence in the cloud was an object lesson for the Children of Israel that all our days are in the hands of the Lord!! He is our leader and Protector.

"When the Spirit rested upon them (the 70 elders), they prophesied."
Nu 11; 1-35

The Children of Israel had completed the journey from Mount Sinai to the Wilderness of Paran in three days. Already then complaints began. The people were like those who "complain of adversity" (Nu 11;1). Apparently at this point there was no particular focus for the complaining. We might describe it as a 'general griping' about the hardships of the journey.

Yet the Lord was provoked by this attitude and sought to cut off the sin in its first beginnings. Therefore "fire of the Lord burned among them" (Nu 11;1). There is no indication of the origin of this fire, yet we can not help recalling the fire that struck down Nadab and Abihu, the sons of Aaron. The focal point was that it was indeed "the fire of the Lord," and it "consumed some of the outskirts of the camp."

The people then appealed to Moses, the proven mediator with God. "Moses prayed to the Lord and the fire died out" (Nu 11;2). Apparently the fire was confined to the camp of the rabble that travelled with Israel and there is no mention that any deaths occurred.

In itself the "fire of the Lord" was not equivalent to the K'BHOD YHWH? Yet through it the warning had been given: The Lord was displeased at the complaining!

But the complaining continued! and intensified!!

The next complaining did definitely originate with the mixed multitude or 'rabble' (Nu 11;4). The content of the complaint was the supposed inadequacy of the manna. The people wanted meat and vegetables. The desire was not in itself wrong, but the attitude of complaint led the people to remember the titillating tastes of the treats of Egypt and ignore the bitter burden of bondage that they had endured. The unreason-

ableness of the complaint was pointed out by Moses as he once more described the manna and noted the variety of ways in which it could be prepared (Nu 11;7-8). (In Ex 16;31-35 Moses had described the manna in its raw form.)

The complaint spread through the entire camp (Nu 11;10). Then the Lord became angry and Moses felt like the man in the middle. Though the middle is the natural place for a mediator, the lament of Moses focused on the fact that it seemed impossible to direct and lead this people (Nu 11;11-15). But there is more -- why had the Lord put such a impossible burden on him? Why should he be held responsible, since he had not produced the nation? How could he produce meat for them, as they seemed to expect of him? Why not just end his life now rather than allow him to be killed by inches? As bitter as the complaint of Moses was, it was still also a prayer for deliverance. It is also noteworthy that throughout Moses' lament there is the undertone of "not my will, but Thine, be done." (cf Nu 11;11 & 15). In answer the Lord spoke first to Moses' problem. Seventy elders were to be selected. Their responsibility would be to help in the administration of the nation. On them the Lord would put His Spirit (Nu 11;17). Then the Lord announced that the people were to consecrate themselves for the next day, because they would have meat to eat. The meat would be so bountiful that they would eat meat for a whole month. In fact, it would be so bountiful that it would come out of their nostrils and seem loathesome.

At this promise of God's bounty Moses' breath was taken away (Nu 11; 22). Should the flocks and herds be used to satisfy this whim of the people? Why, it seemed that even all the fish of the sea would not be enough to feed so large a nation. How similar Moses' reaction was to that of the disciples who offered the Lord the loaves and fishes to feed the 5,000 men!

To Moses' queries the Lord merely answers, "Is the Lord's power limited?" (Nu 11:23) In this abrupt way Moses, who had emphasized the "I" so much in his complaint, is reminded to look to the Lord for deliverance. He is to see -- again -- that the Lord can keep His Word, also in providing food.

So Moses went about the business of gathering the 70 elders in order to present them at the Tabernacle the next morning.

In the morning the K'BHOD YHWH was presented in the cloud, which settled on the Tabernacle. Then, as promised, the Spirit was put upon the elders. This was an extension of the work of the Spirit, rather than a partitioning of the Spirit. One commentator has used the happy simile that it was like lighting 70 candles from one candle. In such a procedure an extension of the fire and light is accomplished without diminishing the fire and light of the first candle. Then to show more clearly that this gift of the Spirit was from the Lord, rather than from Moses, two men, who for some reason had not presented themselves at the Tabernacle, were prophesying in the camp (Nu 11:26-29). Though some, including Joshua, felt that the two men, Eldad and Medad, should be stopped, Moses responded that he wished the whole people would receive the Spirit. Thus the core of Moses' complaint was solved.

Then the Lord also provided the meat. He did this by sending a wind that drove a huge flock of quail to the camp of the Israelites. The quail were so numerous that they lay a day's journey in every direction from the camp (Nu 11:31). The people eagerly gathered the quail for meat. They also laid it out to dry, so that they could eat it over a longer period of time.

But then the Lord's punishment struck. While the meat was still in their mouth (Nu 11:33), the Lord struck the people with a plague. The plague was so severe that many died.

Obyiously the whole nation did not die. Indeed the deaths may have been caused by greediness. But if the deaths were indiscriminate, there was little value to the punishment. It would seem to me that the commentaries ignore the fact that the Lord had instructed the people to consecrate themselves for the reception of this meat (Nu 11;18). It would certainly be natural that any people, whose attention was focused completely on the complaints, would not heed the instruction to consecrate themselves in preparation for the meat. Such people were appropriate subjects of the punishment. Therefore I assume the complainers were the ones who died and were thus the people who supplied the reason for the name Kibroth-hattaavah (Graves of greediness).

In looking back over this manifestation of the K'BHOD YHWH, it is evident that the actual visible appearance in the cloud occurred in connection with the Lord's gift of the Spirit to the 70 elders. In this Pentecost-like occurrence the Lord showed His mercy in relieving the burden on Moses. Yet this manifestation is intimately bound up with the framework event, i.e., the desire for meat. Here, as in the judgment of Nadab and Abihu, God's glory is vindicated in judgment on the complainers. God issues another warning to the people, lest they be punished in a more severe way. But in spite of all, there were further occasions for punishment or chastisement. The next chapter deals with those events.